2:Seligman & Seligman E-5 (1909-1910) 1932
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the king would generally be privy to the matter—always, it may be presumed, where rain was concerned—the actual killing being done by an *ajuago*; special virtue resides in the testes, and these, perhaps with other parts of the body, were buried in the track to water, i.e. to the river.[1] The procedure was the same, whether for rain or war.

The "medicine-men" of the Shilluk are of two kinds, the *ajuago* —literally "the man of Juok" (God)—the good medicine-man, who generally speaking works for the good of the community (though from the administrative standpoint his acts may be reprehensible), including the cure of the sick, and the evil medicine-man, the *jalyat*—literally "the man of herbs"—dealing essentially in black magic, or the satisfaction of private rather than public ends.

Typically, though not always, the *jalyat* is a monorchid, though men with double undescended testes or even unusually small glands tend to be regarded as such. The malignity attending this condition is so fully recognized that all such should be killed at birth; this can only be done by drowning, the victim being enclosed within a specially woven basket without which—such is its power—the infant would surely survive. A common practice of the *jalyat* is to work on parts of the body (hair, excreta, etc.) of the person to be injured, and the process is extended to include objects associated with the individual, e.g. a petticoat, or even a weapon (especially a club); or an effigy may be made, and heated or pierced to destroy the person it represents.

Certain women known as *daiyat*—recognized by their actions, especially do they speak enviously of others—are regarded as the feminine equivalent of the *jalyat*. The magic of the *daiyat* is associated with her belly; one mode of working evil is to urinate into a gourd and place this in the house of her victim. A *daiyat* has no difficulty in getting married, nor does she bring misfortune on her husband.

We are in doubt as to how far the evil eye (*yuop*) is associated with the *jalyat*, though it is certain that not all having the evil eye are monorchids or even of the male sex. The power of the evil eye —largely, though not necessarily, hereditary—is perhaps the other most common cause of illness and is met by sympathetic magic:—

> "When a medicine man undertakes to cure a case of the evil eye, he aims to . . . cure the person suffering, and . . . to put that particular charmer . . . out of business. A sheep is brought, and the medicine man heats a nail red-hot. With the nail he blinds the sheep. He then tells the patient that he

[1] Op. cit., 154-6.

11: Oyler M-5 (ca. 1918)1919 FJ23 Shilluk FJ23

are hazy as to the powers which animate the different classes, but they have no doubt as to the power of the people who make the claims. 754

The Shilluks believe firmly in the power of the evil eye. A few claim that the people who cast the evil eye belong to the evil medicine men, and receive their power from them, but the people are almost unanimous in saying that they have their power separately, and they think that it comes from God. The fact that the power is inherited tends to prove that they are really a separate class.

When one person in a family has the evil eye, the house is spoken of as the house or family with the evil eye, though all the members of the family may not have that power. A man may have this power, and his wife be all right, or it may be the wife that is affected, but in every case all their children are affected, though the unaffected husband may have untainted children by another wife. This taint is carried by their descendants, and theoretically at least is supposed to extend to the end of time. 754 827

A girl who has the power of the evil eye is not sought in marriage, and while the man afflicted in this manner is not desirable as a husband, yet he does not have so much trouble in getting a wife. This is not because they differentiate between the sexes, but because a man pays a heavy dowry for his wife, and he does not want to buy a tainted wife, whose children will also bear the taint of a hidden power. If the afflicted man has the price, the father is very often willing to accept him for a son-in-law, and that is especially true, when the daughter is not very desirable. As a class the people with the evil eye try to keep their neighbours ignorant of their powers. 582 754 [583]

In addition to those who inherit the evil eye, others suddenly receive the power. It suddenly falls upon them, or comes on them. They know not how it comes, but suddenly they find themselves with that dread power. 754

A person possessed of the evil eye can not always be distinguished. The fact that a certain person has that power is known in his own village, and the stranger coming in soon enquires about it, and is told. However one mark can be relied on to some extent, and that is if a person has eyes in which the whites are small, and the iris is large in proportion, and the iris is very dark. This test is not sure as some people of the class do not have this mark, and others, who do not have the power have the mark. 754 826

11: Oyler M-5 (ca. 1918)1919 FJ23 Shilluk FJ23

The natives weave their hair into fantastic shapes. If a person has very fine hair, he puts a few thorns in it to keep off the evil eye. Should the evil eye fall on his hair, his head would break out in sores.

When a person has his body well oiled or covered with some fine ashes, he is very likely to have the evil eye cast on him. To escape that misfortune he takes a cucumber like pod from a wild plant, and takes out the seeds. Some of the seeds are put on the temples, and some on the neck, and others on the tip of the shoulder blade, or the entire fruit may be worn suspended from the neck.

When butter is boiled to clarify it, the work is usually done at night so that the evil eye may not be cast on it.

The Shilluks will not say that they are in good circumstances, lest it be heard by some envious person, and he should cast the evil eye on their possessions. When a rich man is asked in regard to his property, he usually says I have one or two cows, but they are very poor cows.

The parents of a very fine looking child do not like to let people see it for fear someone will cast the evil eye on it, and the parent is very angry when someone comments on the good appearance of the child. Should the child be taken sick, the parents call on the person who made the remark, and demand that he pay the fine required when a person is killed. The accused usually holds out, and a compromise is affected. He brings a sheep, and one of its ears is cut off. The sheep then is a witness against the man, and by doing that, he assumes the responsibility for the child. If it dies, he pays the fine as though he had killed it. Even if the child reaches maturity and dies, the man is responsible and must pay the fine.

Frequently people have hard knots in their flesh. These are really stones that have been put there by someone with the evil eye. The swellings do not disappear.

The Shilluks have a custom that when a person is threshing his grain, they go to beg from him. Sometimes they go in such numbers that the man has very little left for himself, but he does not dare to refuse for fear someone in the party may cast the evil eye on him. He gets even by going to beg from some other person.

They give a few warnings as to conduct when with a person who has the evil eye.

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II. — THE EVIL MEDICINE MAN.

The Shilluks believe that occult power of a malignant nature is possessed by a certain class of men. The man with this power is called *jal yat* (the first *a* as in lad, the second, as *a* in father and the *t* is a dental). It means the man of the tree, or medicine, as *yat* means either a tree, or the injuring or healing powers of certain compounds, which are usually derived from trees. 754 [192]

The men of this class are all born with the distinguishing mark. Three different marks divide them into three divisions. The first have but one testicle showing in the scrotum; the second have two, but they are very small, and the third have none. The first class is the more numerous, and are the dominating class. The members of the first and second class are supposed to be equal in the manifestation of their powers, but the third are more powerful. 754 826

Children born marked as evil medicine men are thrown into the river at birth, which is called sending them to their own country. The father alone has the power to spare his son in such a case. 845 [847]

The young wife always returns to her own home to give birth to her first child. After that she may either remain in the home of her husband, or go to her old home, but in either case a few hours after the child is born a number of men come to the door of the house and sit down. If the husband is in the village, he is one of the number. If it is in the woman's home, her relatives go through this formality. The men say: «What is it?». If the women within reply «a boy», the men then ask: «Is it good?». If the women reply immediately «it is good», the men go away happy, but if the women hesitate or answer: «It is bad», the men go in to investigate. If they find that the child is an evil medicine man, they immediately begin to go through certain forms. When the child is born in the wife's old home, a messenger must be sent off to the father. Should the messenger merely say that a son has been born, and not tell of his deformity the husband can recover part of the cattle he has paid for his wife, and his relatives-in-law become responsible for any damage the child may do. When the father is told that the child is bad, he usually says it must be killed. He [844] 672 845 847